

Story 930 (1977 Tapes 22,
23)

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Location: Yeleşli village,
Göle kaza, Kars Province

Date: April 23, 1977

Tale taped by Ahmet Ali Arslan

The Padişah's Youngest Son as Dragon-Slayer

360¹ Once there was and once there was not a padişah with three sons. They had in their garden an apple tree¹ which bore only three apples per year, but these were very special apples, for they would restore the youth of anyone who ate them. Unfortunately, no human being had ever eaten one of them, for every summer as they were ripening, a dragon would appear and take them. When the sons had grown to maturity, they decided to do something about this. They said, "Father, we shall get those apples for you so that you may become young again." The padişah accepted their offer and gave them permission to kill the dragon and get the three apples.

When it came time for the apples to start ripening, the three brothers waited in the garden every night in order to prevent the dragon from taking them. They took with them a sword from among their father's weapons, and the oldest brother strapped it on his side. The middle brother and

¹Although apples grow only on apple trees, the narrator slipped here and said cypress tree.

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the youngest brother offered to help him, but he said, "No, you wait aside from the tree a little. I do not want your help. I shall kill the dragon and pick the three apples.

They waited night after night for some time for the dragon to appear. Then one night they heard a roaring noise approaching, and they knew that this must be the monster. The oldest brother prepared to kill the dragon, but when he took one look at its horrifying appearance, he fainted. The other two brothers wished to help him, but they were unarmed and helpless. And so the dragon took the apples again and left

They had to wait for another whole year to pass before there would be more apples on the tree. When that time had passed, the middle brother said to the padişah, "Father, I shall kill the dragon this year and bring the apples to you. He then went to the garden, stood beneath the apple tree, awaited the arrival of the dragon. When the dragon appeared with a roar, the middle brother struck his sword against its side but did not harm the monster. Once again the dragon took the apples and left

After still another year had passed, the youngest son wished to try his skill against the dragon. He said to the padişah, "Father, I want to kill the dragon. If I can do so, then I shall bring the three apples to you."

Going to the garden, he stood beneath the apple tree

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and waited for the dragon to appear. When the monster appeared to get the apples, the youngest son drew his sword and struck a good blow against it, wounding it seriously but not killing it. After the creature had fled in fright, the youngest son picked the three apples and returned to the palace. Placing the apples on a golden tray next morning, the youngest son went to the padişah and said, "Dear Father, I have brought apples for you." After eating the apples, the padişah grew younger and younger until finally he had the appearance of a fifteen-year-old boy.

The padişah and all his court rejoiced at this change, but the youngest son was still concerned about the dragon. He said, "Father, I only wounded the dragon. I did not kill it. I should like to follow it and kill it."

His father said, "My dear son, give up all thought of killing the dragon. You got the three apples, and that is all that we wanted.

But the youngest son persisted, saying, "No, Father, I cannot leave it this way. I must either kill the dragon or kill myself."

After that the poor father had no choice but to permit his son to pursue the wounded dragon. The oldest and middle brothers then said, "We should like to go with you on this undertaking."

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The three brothers then began to trace the route of the wounded dragon by following his bloody footprints. This soon took them to the mouth of a well, where the tracks ended. The oldest brother immediately said, "Lower me into the well, but if you hear me shout, 'I am burning!' then pull me up at once." After his two younger brothers had lowered him 100 or 150 meters, he began yelling, "I am burning I am burning!" and so, of course, they pulled him back up. The middle brother tried next, but he too had to be pulled out of the well before he had reached the bottom.

Now it was the turn of the youngest son. Before entering the well, he said to his two older brothers, "If I should shout, 'I am burning! Pull me out!' you must do nothing of the sort. Instead of pulling me up, you are to lower me still farther into the well. After he had been lowered most to the bottom of the well, the youngest son called up, "I am burning! Pull me out!" but his brothers, following his directions, paid no attention to this but continued lowering him farther and farther.

When the youngest son reached the bottom of the well, he began walking down a road that led to a large house. No one answered the door when he knocked. Entering this house, he discovered in one room three beautiful girls, each working over an embroidery frame. Confused and surprised to see him,

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one of the girls said,

are my sisters."

The youngest son asked, "How did you get here?"

The girl answered, "One day while I was walking in my father's garden, a dragon caught me and brought me here. On the following year he returned to the garden and captured one sister, and then one year later he caught the other one."

"Show me his room, and I shall kill him," said the youngest son, drawing his sword.

The oldest sister said, "Oh, brother, your sword is not powerful enough to kill him! And if he sees you, he will kill both you and us."

"Well, then, what weapon should I use to kill the dragon?"

"There is a special sword that hangs at the head of his bed. It is only with that sword that he can be killed.

Now the youngest of the girls spoke. She said, "The dragon's room has an iron door. When the dragon breathes out that door is jammed shut so tightly that it is locked. When he breathes in, the door can be pushed open. Go to the iron door and listen to the way he breathes, but remember that breath is so strong that it can hurl you about as the wind does. When he begins to breathe in, you must push open that door, rush inside, grasp that sword, and kill him with it

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before he can breathe out. It must all be done that quickly!"

"Oh, that does not sound very difficult," said the youngest son. "I can do that easily. Show me the door of his room."

The youngest son then did exactly as the girls had told him to do. Entering the room as the dragon drew a deep breath, he grasped the special sword and with it cut off the monster's head before he could exhale. "Oh, heartless dragon, your enemy came at last!" he said.

Although the dragon's head was separated from its body, it now spoke. It said, "O human being, strike me once more with that sword!"

But the young man had been warned against doing this. The girls had told him, "Once you have killed him, do not hit him again with that sword or he will then come back to life."

Remembering this warning, the youngest son answered the dragon, "No I shall not strike again. I was born only once, not twice. Why should you be born twice?"

They gathered all of the dragon's treasure and took it to the bottom of the well. After that had been done, the youngest girl said, "It is now time for us to get out of this well."²

²The Turkish word kuyu means well most of the time. It can also mean pit, mine shaft, or borehole. All our translators have automatically translated it as well, though in most cases there is no water in the hole. Any deep hole in the ground can, in folktales, serve as an entrance to the underworld.

*Before -
against striking
great sword
too much*

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The youngest son then called up the well shaft to his brothers and said, "Hey, Brothers, pull on the rope and draw up the dragon's treasure." As they were doing this, he said to the oldest girl, "You are my oldest brother's kismet," and to the next-oldest girl he said, "And you are my middle brother's kismet." Tying the rope around the oldest girl, he called up the well, saying, "Pull the rope and draw up the woman who will be my oldest brother's kismet." Then tying the rope around the second girl, he called, "Pull on the rope and draw up the woman who will be my middle brother's kismet."

While they were doing this, the youngest girl said to the young man, "Listen to me! First have them pull you out, and then you can have me pulled out. The human being is with raw milk.³ Your brothers may well be suspicious of you."

When the young man refused to accept this suggestion, the girl took off her ring and gave it to him. "Take this ring," she said, "for it can help you in many ways. If you wish for anything, lick the ring and say 'Arab rabbe.'⁴ rams may come to you down here, one white and the other black.

³This is a proverbial expression in Turkish to indicate the savage qualities of human beings that lie beneath the surface but may sometimes surface.

⁴Arab Rabbe could mean Arab God or spirit. Frequently in Turkish folktales when a magic object is activated, a jinn appears in the form of an Arab. In this tale, however, when the ring is licked and these two words are uttered, no one appears, but whatever the hero wants is delivered to him by some unseen power. One can only infer that the delivery was made by some Arab-like supernatural being.

longest
ring

magic
object

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If you climb on the back of the white ram, it will carry you up to the world of light; if you get on the back of the black ram, it will carry you farther down to the dark world

The youngest son of the padişah put the ring in his pocket. Tying the rope around the youngest sister, he called up to his brothers, "Pull the rope and draw up the woman who is my kismet.

The older brothers pulled up the youngest sister from the well. When they gazed upon her, they saw that she was as beautiful as the fourteenth day of the moon.⁵ They said that their brother had cheated them by choosing for himself the most beautiful of the girls. They therefore decided to play a trick to get rid of him. When they were pulling their young brother up from the well, they cut the rope, causing him to fall back down to the bottom again. That is where they left him. Taking all three girls with them, they returned to their father's palace.

The youngest son was deeply saddened by the untrustworthiness of his brothers, but it was too late now to do

⁵Throughout much of the Middle East the moon is a symbol of supreme beauty. To compare a woman's beauty to that of the moon is to compliment her, but to compare her beauty to that of the moon on the fourteenth day of the month is to offer the ultimate compliment. On the lunar calendar--no longer official in Turkey but still used by some Moslems--the full moon always came at mid-month. It was thought to be most beautiful then when full. Whether Middle Eastern men preferred plump women because they resembled the full moon or thought the full moon most beautiful because it resembled

Other brother
readers
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anything about that. Remembering the magic ring that the youngest sister had given to him, he said to himself, "me try this ring and see what will happen." After he had licked the ring and said the magic words, two rams appeared, one white and the other black. He was about to mount the white ram when the black ram rushed between his legs and *Underworld* carried him off along a trail that descended. They went little, they went far, and after a while they reached a dark world.

He soon came upon an old woman who was calling, "Kuchu, kuchu, kuchu." The young man thought, "This seems to be a human land, but then why is everything so shady and dark?" Approaching the old woman, he asked, "Grandmother, what are you doing?"

The old woman answered, "Well, what should I be doing? I am calling my chickens."

He then asked the old woman, "Grandmother, could you accept me as your guest?"

"I cannot do that, for I have no room for you."

He then said, "Here is a sack of gold for you. Please accept me

This time the old woman answered, "Of course, son. I

the most beautiful women is a moot point, but in Turkish tales alive today, the moon is the criterion against which female beauty is measured.

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have a very large room that you may use."

Now let us hear about the padişah of this dark land. He was faced with a serious problem. All of the water in that land came from one large ^{71,78} fountain which was controlled by a dragon. In order to have the use of the water of that fountain, the people were required to deliver to him each year a girl, and this year it was the turn of the royal family to provide a girl. Thus the padişah's daughter and only child was to be given to the dragon on the following day

Without knowing anything about this, the youngest son asked for a cup of water: "Dear grandmother, will you please me some water to drink? I am very thirsty.

The old woman did not want to tell him anything about their shortage of water. Going outside, she put some dirty water in a cup and brought it back to the guest. As he was about to drink this water, he noticed that the water was filthy, and he said, "Grandmother, this is very dirty water! Don't you have any clean water to drink?"

Then the old woman told him everything about the country's fountain and about the dragon which controlled the water.

said, "The dragon never lets us have water without first having eaten a human girl. Every year after he receives a girl, he gives us our annual supply of water, but because I am old, everyone else gets there before me, and I am never able to

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get enough water to last throughout the whole year. That is reason that I do not have any clean water now."

"And when will you get your annual supply of pure water?"

"Tomorrow, son, after the daughter of the padişah has been fed to the dragon. That is the time when we shall be to get our water

"Don't worry about that, Grandmother. May God give us a very good morning!" --And may every morning that is born be a good one for us too! [Narrator's comment to the audience.]

The following morning the people of the land all awakened early. The daughter of the padişah of that land was taken to the (fountain) and fastened to it with a metal collar. The youngest son was among the crowd of people who went there with the girl, though no one in that land knew that he was the son of a padişah. When everyone else had withdrawn some distance, the youngest son removed the collar from the girl's neck, drew his sword, and awaited the arrival of the dragon. As soon as the monster appeared, a fight began, and it was not long before the youngest son had cut off the head of his adversary.

The old woman began to fill up her buckets with the water defiled by the blood of the dragon. Seeing this, the youngest son went to her and dumped out all this water. Very upset, the old woman said, "What are you doing, son? Would

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you also leave me without any water?"

grandmother. I killed the dragon, and now you may get water whenever you wish. Don't take the water mixed with dragon blood. Wait for just a little while, and the water will be clean again."

The old woman was confused and could not understand what he meant. When she returned a short time later, however, only perfectly clear water flowed from the fountain. Everyone could now take all the clean water he wanted without any hurry

But what was the daughter of the padişah doing? As soon as the battle had ended, she had dipped her hand in the blood of the dragon and then pressed her hand on the back of the youngest son in several different places. She did this in order to make a sign by which she could identify him.

At the same time a messenger had arrived at the court of the padişah. "Good news and congratulations, my Padişah," he said. "Your daughter is alive! An unknown young man appeared and killed the dragon!"

The padişah rejoiced at this good news. He had town-criers go throughout the land and make this announcement: "O People Every male from seven to seventy must come tomorrow and pass before the palace. To whoever saved the princess from the dragon the padişah will give her in marriage!" Beginning the next morning a long procession of men and boys began to

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Bloody
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for identification
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pass before the padişah's palace.

Let the people pass along in turn before the palace. While they are doing that, we shall return to the old woman and the youngest son. After the dragon had been killed and the crowd of people had all left, they had filled the old woman's buckets with clean water and returned to her house. The young man continued to be her guest there

Everyone had now passed before the palace, but the princess had been unable to recognize among them the young man who had saved her from the terrible dragon. The padişah then ordered his men to search everywhere in the land to be sure that there was no one who had failed to pass before the palace. They returned later and reported, "Our great Padişah, only man in the entire land who has not passed before your palace is a young stranger staying as guest at the home of a certain old woman."

"What did I tell you?" demanded the padişah. "I told you every man from seven to seventy. Go at once and bring that stranger here!"

They brought the youngest son to the palace and had him pass before the princess. She recognized him at once as the man who had killed the dragon, but he denied having done that. "Take off his shirt!" the princess ordered. When the shirt was removed, everyone saw the bloody handprints on his

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back. The princess said, "I dipped my hand in the blood of the dragon and put those handprints there myself." After that it was no longer possible for the youngest son to pretend he had not slain the dragon.

Taking him into the presence of the padişah, she said "Father, this is the young man who killed the dragon."

Because the young man was himself the son of a padişah, he knew how to behave before the ruler. He greeted the padişah and the padişah returned his greeting. Then the padişah said, "O my dear boy, you saved my daughter and you have made me a very happy man. Ask from me anything and everything that you wish."

"My great Padişah, I wish only your good health."

After the padişah had repeated his question and had received the same answer, he said, "My boy, I shall give you my daughter as your bride."

"Thank you, Your Majesty, but your daughter must remain as a sister to me. If you still want to do something for me, however, please take me back to the land of light

The padişah replied, "Oh, my boy, you have asked from me what is almost impossible. I cannot do that for you between our land and the world of light lies another country where the (Emerald-Green Anka⁶) lives. I cannot take you through

⁶Stories about giant birds abound in the Middle East. Some are about the roc (ruk); some about the Phoenix; some about

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that country, for the Anka is an extremely dangerous bird. Give up that wish, and I shall make you padişah here."

the youngest son would not accept anything else. The padişah acknowledged that the young man was right in not accepting anything that he did not want. He said then, "My son, I shall have some of my men take you to the border of Anka Land, but they will leave you there. We cannot enter that bird's country." The youngest son accepted this offer. He traveled in company with several soldiers until they reached the border, where the padişah's troops bade him farewell.

Emerald-Green Anka had grown quite old without having any offspring. Every brood that she had hatched had been eaten by a dragon while she was away from the nest seeking food for them. As the youngest son walked along, he saw the huge Anka nest in a tree, and he noticed that it contained some young birds as well as some large eggs from which birds were hatching. Climbing up the trunk of the tree was a long, serpentine dragon. Drawing his sword, the youngest son attacked

the simurgh. Are such birds archetypal, or are they fantasies stimulated by eye-witness accounts of the huge Aepyornis of Madagascar, which weighed as much as 1,000 pounds? Although now extinct, it became so only in the Christian era, perhaps as recently as 500 years ago--ages after the creation of many folktales. Although most of the egg-shells and fossilized remains of Aepyornis have been found on Madagascar, the so-called "elephant bird" was almost certainly African in origin. Aepyornis bones have been unearthed in Egypt.

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this dragon, and, after a long struggle, succeeded in killing it. His travels and his fighting had exhausted the young man, and so he decided to sleep for a while beneath the tree

When the Emerald-Green Anka returned to her nest she the young man sleeping at the foot of the tree beneath her nest. Her arrival was not a good thing for the young man, for as soon as she saw him, she intended to kill him. But as the great bird swooped toward him, her chicks called out "Dear Mother, do not harm that young man. He killed the dragon that was coming to eat us." When the Anka heard this account and then saw the body of the slain dragon, she spread her huge wings above the young man to shade him from the sun as he slept. When he awoke, she said to him, "O human being, do not fear me. I owe you so much that you may wish whatever you want from me

"I wish only your good health," said the youngest son.

"O human being, I shall give you my country and make you padişah."

"O Anka, I should prefer that you take me back to the world of light."

"Very well Your wish is something I can satisfy quite easily, but you must provide with wine and meat enough to make that long trip."

The youngest son said, "Yes, I shall get a good quantity

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of wine and meat ready for the trip," but he really had no idea about where he could get these supplies. After searching in vain for a source of wine and meat, he said to himself, "I shall return to the once waterless land and get the wine and meat from the padişah there." When the padişah heard what the Anka had required in order to return the young man to the world of light, he immediately supplied him with forty kilos of wine and forty kilos of meat.

When the youngest son returned to Anka Land with the wine and meat, the great bird said, "Place those foods on my wings. As I fly along, I shall ask you to give me some of each. When I say 'Wine, give me a goblet of wine, and when I say 'Meat,' give me a chunk of meat." After he had loaded these supplies on her wings, she said, "Now climb on my back and close your eyes, and I shall carry you back to the land of light."

They started on the long journey, and the Anka flew with great speed. When the Anka said "Wine," the youngest gave her a goblet of wine to drink. When she said "Meat" he gave her a chunk of meat to eat. As they were approaching the world of light, the supply of meat was all used up, but once more the Anka said "Meat." In order to satisfy her need for meat, the youngest son took out his knife and cut a piece of flesh from the thigh of his left leg and fed this to the

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bird. The Emerald-Green Anka sensed immediately that that last piece of meat was human flesh, and she therefore did not swallow it but kept it beneath her tongue.

When they reached the surface of the earth shortly after this, the Anka said, "We are now in the world of light, and you can walk the rest of the way to your home."

"I do not want to walk. Please carry me to my father's territory."

When the Emerald-Green Anka insisted that he walk, the youngest son climbed down from her back and tried to walk, but he limped badly because of the wound in his left leg. The bird then said, "When you gave me the last piece of meat I asked for, I knew at once that it was human flesh. I did not eat it but held it under my tongue." Taking the piece of thigh from her mouth, she applied it to its proper part on the young man's leg, where it immediately grew into place again. "How is your leg now?"

"Much better," he said.

After the two had embraced each other, the Emerald-Green Anka started back to her own land, and the youngest son started walking toward his father's territory. He went a little, he went far, going over hills and dales.⁷ One day he came to a

⁷This is part of a narrative formula to express very lengthy travel: "He went little, he went far. He traveled for six months and a summer, going over hills and dales, and when he looked back, he found that he had gone no farther than the length of a grain of barley."

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flock of sheep so large that it covered the whole side of the mountain where it was grazing.

padişah of that land.

learned from him what land he was now in. He then asked the shepherd, "Can you sell me one of your sheep?"

The shepherd said, "Oh, friend, I cannot sell you a sheep. This flock does not belong to me but to the padişah."

The youngest son said, "Here is a handful of gold for you."

The shepherd then selected a black sheep from the flock and slaughtered it. The youngest son gave the meat of the sheep to the shepherd and took for himself only the sheepskin. He traded his fine suit for the shepherd's ragged clothes. Then he turned the sheepskin inside out and pulled it over his head, covering all of his hair with it so that he looked like a keloğlan.⁸ 86-93

When he reached his own country, the youngest son discovered that his brothers wanted to have his kismet, the youngest daughter of the Padişah of Fairies. There was nothing that he could do about this immediately, and so he took a job

⁸ The word keloğlan means bald boy, but the hairless condition of such a person is caused not by aging but by ringworm infestation of the scalp. Ringworm flourishes where cleanliness is not observed, and the children of large impoverished peasant families seem most susceptible to its attack--especially the youngest children, who may be untended and unable to take care of themselves. Since the keloğlan figure was once fairly common in Turkey, the youngest son remains incognito by disguising himself as one. The inside of a sheepskin on one's head will supposedly pass as a bald scalp.

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in a jeweler's shop in the capital city where he made rings, watches, and earrings. He noticed that the master jeweler seemed very nervous and kept leaving the shop for short periods of time. He asked, "Master, why do you keep going away and returning to the shop so often?"

"Why shouldn't I?" asked the master. "The oldest son of the padişah will soon marry a second wife, and I have been invited to the wedding feast. But the bride has some unusual demands that must be met first, and that is what concerns me so much.

The youngest daughter of the Padişah of Fairies wanted to locate the youngest son, for she was his kismet. She therefore made an almost unfulfillable demand that had to be satisfied before she would agree to marry the oldest son. She knew that only the youngest son, by using the magic ring she had given him, could produce the object she demanded. If the wondrous object she demanded were to be delivered to her, she would then know that her fiancé was somewhere near at hand. She said, "Whenever my wish is granted, I shall marry the padişah's oldest son, but not before that."

"What is your wish?" they asked her.

She said, "I want a golden rooster, a golden hen, and golden chicks, all walking about on a golden tray."

When the master jeweler was given an order for these

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lifelike golden fowl, he returned to his shop in confusion. His keloğlan assistant asked him, "Master, what is the matter?" When the jeweler explained the unusual order he had received from the palace, his assistant said, "Oh-h-h-h, that is easy enough to make. Give me some dried grapes, some nuts, and the right amount of gold, and I shall make it tonight and have it ready for you in the morning."

As soon as the jeweler left the shop that evening, the youngest son licked the ring given to him by the youngest daughter of the Padişah of Fairies. Then he stated that girl's demand for a golden rooster, a golden hen, and golden chicks, all moving about on a golden tray. These were quickly supplied. In the morning the jeweler returned and asked, "What happened, Keloğlan? Were you able to make the golden objects that were ordered by the palace?"

"Of course I made them, Master. What a useless question! Here they are, all ready."

The jeweler was amazed when he heard this. He could hardly believe his eyes when he looked at the golden rooster the golden hen, and the golden chicks, all of them moving as if alive. He exclaimed, "Oh, Keloğlan, I could offer myself as a sacrifice to your Creator. There is no one else in the whole world like you." He was so pleased that he carried tray to the padişah's palace immediately.

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When the tray and its golden fowl were delivered to the youngest daughter of the Padişah of Fairies, she knew that her fiancé, her real kismet, was in the city somewhere, but she was now committed to marry the oldest son of the padişah.

Meanwhile, the youngest son of the padişah was not idle. As soon as the jeweler had left the shop, the young man had licked the ring and uttered the required words. He then ordered, "Bring me a fine gray horse and a suit of gray clothes!" Wearing this suit and mounting this horse, the young man then rode to the palace and passed back and forth before it several times.

The padişah noticed him and said to him, "Young man, we are about to have some cirit⁹ contests as part of the wedding festivities. Why don't you come and join these games?"

The youngest son responded, "May God give my padişah good health! My horse is rather bad-tempered and might possibly cause an accident. It would probably be better for us not to participate in the games."

⁹Cirit is an ancient sport brought by the Turks from Central Asia. It has been compared to jousting in Medieval Europe, but there is a major difference. Each contestant takes turns throwing his javelin at his opponent or opponents a given number of times. While he is doing so, his opponent may play only a defensive role, trying to avoid the thrown javelins. The game is still played, not only in Afghanistan and other Turkish locations in Central Asia but also in Turkey itself. Nowadays the javelins have been replaced by blunt sticks incapable of causing very serious injury. To win now, one must score the greater number of "hits," as in modern fencing.

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"Don't worry about that, my boy. Feel free to participate in the cirit games."

Looking into the playing field, the youngest son saw his brothers there. They were riding their horses and playing cirit. The youngest son entered the field, took aim, and threw his javelin at the padişah's oldest son, the one who was to be the groom. The javelin struck him in the chest and came out through his back. Confusion followed, and the spectators began to shout, "The padişah's oldest son has been killed! Catch the man who killed him!" But there was no possibility of catching him, for the gray horse on which he rode sped off as fast as the wind. After releasing the gray horse and putting on his keloğlan costume again, the youngest son returned to his job at the jewelry shop

The padişah set a period of forty days for mourning over the death of his oldest son. At the end of the forty days, the middle son announced that now he would marry the fairy girl, but again the girl set a condition. She said, "I shall marry the prince only if I am given a golden tray on which a golden hound is chasing a golden rabbit."

The jewelers received orders to start work at once to try to satisfy the girl's demand. The youngest son asked his master, "Master, why are you working so hard and thinking so deeply?" When the jeweler described the order he had

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received, the young assistant said, "Oh-h-h-h, that is easy enough to make. Give me some dried grapes, some nuts, and the necessary amount of gold, and I shall make what you and have it ready for you tomorrow morning."

The jeweler gave Keloğlan the supplies he had asked for and then went home for the night. As soon as he had left the shop, Keloğlan licked the ring, spoke the required words, and said, "Bring me a golden tray on which a golden hound is chasing a golden rabbit." This was brought to him at once.

The following morning when the jeweler went to the room where Keloğlan worked, he was delighted to find the golden objects that had been ordered. Again, he personally carried these to the palace. When the youngest daughter of the Padişah of Fairies saw the golden objects that she had demanded she was certain that her fiancé, her real kismet, was in city.

Wedding festivities were again started, and among the many activities, there were to be cirit games held again. The youngest son licked the ring, repeated the required words, and then said, "I want a chestnut-colored horse and a brown suit of clothes." When these had been provided, he dressed in the brown suit, mounted the chestnut-colored horse, and rode to the padişah's palace. After he had ridden past the palace twice, the padişah invited him to join the cirit games.

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"O my great Padişah," he answered, "my horse is a very nervous animal and might cause an accident on the playing field." But the padişah insisted, and so the youngest son agreed to play.

When he rode onto the field, he saw his middle brother playing cirit. Knowing that his middle brother was to be the groom, the youngest son aimed his javelin at him. The javelin struck the middle brother in the chest and came out through his back, killing him almost immediately. Again there was great confusion, and people began shouting, "The padişah's son has been killed! Catch that man! Catch that murderer!" But that was impossible, for his chestnut-colored horse was so fast that nobody could catch him.

The very sad padişah now began another period of mourning. In the meantime, the youngest daughter of the Padişah of Fairies had a messenger ask the master jeweler to come to the palace to talk with her. She asked him, "Did you make these golden lifelike animals all by yourself?"

He said, "Yes, I did them by myself."

She then said, "If you were able to make them by yourself, then you should be able to make others like them now right here before my eyes."

When the jeweler heard that, he realized that he could no longer lie about this matter. He told the girl the whole truth

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about their being made by the keloğlan who was his assistant.

The girl asked to see this keloğlan, and when he was brought to the palace, she recognized him immediately by the ring he wore. She then said to the padişah, "My great Padişah, this is your youngest son, and I am his bride." She then went on to tell the padişah about everything that had happened from beginning to end

The padişah was delighted at finding his long-lost youngest son. He had been told by his older sons that their young brother had been killed

The youngest daughter of the Padişah of Fairies and the youngest son of the padişah of that land were married. Their wedding celebration lasted for forty days and forty nights.

All of these people went into the soil long, long ago; we are still living upon its surface